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PROCEEDINGS OF THE ANTHROPOLOGICAL SOCIETY OF WASHINGTON

Meeting of October 2, 1917

THE 513th meeting of the Society was held at the United States National Museum, October 2, 1917, at 4:30 p.m. At this meeting Dr. Aleš Hrdlička, curator of physical anthropology, U. S. National Museum, addressed the Society on "Bohemia and the Bohemians," illustrating his address with lantern slides.

Dr. Hrdlička said:

Bohemia is not a large country but one with a great history; and while among the oldest in Europe and one of the most battered by fate it is struggling vigorously to regain its freedom, which it lost in the dark period of the seventeenth century. Its people have been endowed with an unquenchable love of liberty and its free sons are now fighting in every allied army.

The speaker then noted the geographic position of Bohemia in the center of Europe, surrounded by a natural boundary of hills and mountains. Its area is about one-fourth greater than that of Switzerland, with a density of population nearly twice as great as that of France, and one-seventh greater than that of Germany. Ethnically the Bohemians are Slavs. The names Bohemia and Bavaria are both of Roman origin, derived from the name of the Keltic tribe of Boii, the forefathers of the Bavarians who may have extended over, or claimed a part of, Bohemian territory at one time. The name Czech (applied to the Bohemians) is, according to old tradition, derived from that of a leader or chief of the people.

Archaeological excavations have shown that the Slavs were in Bohemia long before the beginning of the Christian era. The earliest historical mentions of them occur in the second and third centuries. They were never subject to Rome, and the Germans were their eternal enemies. At the beginning of the seventh century they were a strong political unit and in 630 were powerful enough to severely defeat the Germans. Then began historically the marvelous life-and-death struggle of the Czech people with the German flood that would engulf them, a struggle of thirteen centuries and which has lasted until the present day.

The rich Bohemian literature and archives were repeatedly destroyed by the enemy but enough has been saved to show that those early times

were both idyllic and magnificently barbaric. The people were agriculturists and soldiers. Their organization was patriarchal, their government constitutional, almost republican. The religion of Bohemia was naturalistic and poetic. The priests worshiped under great oaks. There was a supreme deity, and a series of *bělobozi*, or good gods, *černobozi* and *dāsi* or demons, *vily* (fairies), *vodníci* (water-spirits, etc.). The burials were by cremation.

From the eighth to the fourteenth centuries the Bohemians were ruled by kings of a strong native dynasty. In 1526 the last of the Bohemian kings perished in a battle with the Turks, and soon afterward Bohemia as well as Hungary joined Austria for mutual protection against the dread peril. This was the beginning of Bohemia's misfortunes. During the 30 years' war the life of Bohemia was nearly extinguished. Not until the nineteenth century came the time of a revival and restitution. Today the nation stands at the head of all those comprised in the mediaeval conglomerate of Austria-Hungary in education, industry and in practically every other respect. It is still shackled and persecuted by Austria but hopes and works for an early victory of the allied arms and with this its liberation. In 1918 Bohemia will have with the allies two small armies of its own, one in France and one in Russia.

Meeting of October 16, 1917

THE 514th meeting of the Society was held in the United States National Museum, October 16, 1917, at 4:30 p.m. Dr. Mitchell Carroll, secretary of the Archaeological Institute of America, delivered a lecture on "The Story of Greece." The lecture was richly illustrated with lantern slides portraying the principal centers of Greek life, such as Olympia, Delphi, Sparta, and Athens, with the monuments of architecture and sculpture that have been most influential in the development of Art.

Dr. Carroll, in introducing his subject, noted our indebtedness to Greece as five-fold, comprising (1) Democracy, (2) Obedience to Reason, (3) Love of Beauty, (4) Letters, and (5) Art. The history of Greece was outlined in seven divisions: (1) The Prehistoric and Heroic Ages to the Dorian Migration, 2000-1000 B.C. (2) The Greek Middle Ages, 1000-500 B.C. (3) From the Persian Wars to Alexander the Great, 500-386 B.C. (4) From Alexander the Great to the Roman Conquest, 336-146 B.C. (5) The Roman, Byzantine, and Latin Supremacies, 146 B.C. to 1453 A.D. (6) The Ottoman Supremacy, 1453-1832. (7) The Modern Greek Kingdom, 1832.

The racial life of Greece was emphasized by Dr. Carroll, who said:

The central fact of all Greek history, from prehistoric times to the present, is the unbroken life of the Greek race. This racial unity rests on common blood, common language, and common institutions.

1. *Race*.—From 650 to 850 the Slavs in Greece outnumbered the Greeks, but the Greeks, being superior in civilization, gradually absorbed them. The process of Hellenizing the Slavonians went on steadily until in about 200 years it was practically complete. Thus, between 850 and 1050 was formed the basis of the modern Greek nation. It contains a large infusion of Slavonic blood, but the strain of Hellenic blood has been perpetual and this has determined the type of the modern nationality.

2. *Language*.—Greek, though for many centuries crude and ungrammatical, never lost its vitality. In organic matters of structure and syntax Greek has never made a compromise with any foreign language. Briefly, its story has been this. About 300 A.D. the spoken Greek language began to diverge from the literary language, but until 750 Old Greek was generally understood by the people. Then came the breach of Greek tradition, due to the Slavs, and by 900 A.D. classical Greek had probably ceased to be generally understood. Between 1100 and 1200 popular Greek began to have a literature of its own, the popular Greek of the thirteenth century differing little from the popular Greek of today. The chief difference between Old and Modern Greek is that one is synthetic and the other analytic.

3. *Character*.—National characteristics of ancient and modern Greeks are; (1) aptitude for city life, (2) ability in commerce, (3) love of mental culture, (4) cleverness. The real core of the Greek nation throughout its history is the agricultural population of Greece proper. The Greek nationality, like the Jewish, has never been crushed out nor lost.

Meeting of November 6, 1917

THE 515th meeting of the Society was held at the U. S. National Museum, November 6, 1917, at 4:30 p.m. At this meeting Prof. James H. Gore presented a paper on "Belgium and the Belgians," illustrated by stereopticon slides.

Starting with the revolution which resulted in the withdrawal of the part of Holland that afterward became an independent kingdom with the name "Belgium," the speaker explained the duality of languages in Belgium and the ethnic differences between the users of the two tongues.

Immediately prior to the present European war one-tenth of the entire population of Belgium were housed in dwellings which, on easy terms, had become or were becoming the property of the occupants.

Thirty-five per cent. of the people had accounts in the savings banks and forty-nine per cent. of the inhabitants, male and female, worked at regular callings. Statistics were given to show the thrift of the people, the fertility of the soil, the extent of their foreign trade, and the variety and magnitude of their industries. On each square mile there were 598 inhabitants, and for each inhabitant the railroads annually carried merchandise having a value of \$145 as compared with Germany's per capita of \$60, and \$30 for the United States.

Considerable attention was given to the agricultural commission—a sort of university extension—which brings to the farmers of the country speakers who tell of recent discoveries and improvements in agriculture that would be of value to the people of each community. To this wise provision can be ascribed a large part of the productivity of Belgium.

The profit-sharing dock laborers of Antwerp were described and it was shown that the prosperity of that port was due to the efficiency of its charging and discharging instrumentalities.

The unique town of Gheel was fully described. In Gheel practically every family cares for one or two feeble-minded persons under the supervision of government officials. If the family is unable to meet the expense of this care it is borne by the state.

Meeting of November 20, 1917

THE 516th meeting of the Society was held at the U. S. National Museum on Tuesday, November 20, 1917, at 4:30 p.m. The speaker was Mr. George Julian Zolnay, who addressed the society on "Roumania and Her People," illustrating his subject by stereopticon slides and by native music rendered by violin and piano.

Mr. Zolnay stated that, with the exception of the Roumanian Jews, there are few natives of Roumania in the United States at the present time, and of these a large majority are from Transylvania and the Bukovina. This accounts for the dearth of accurate knowledge concerning this picturesque country, wedged in between the Carpathian mountains and the Black Sea.

The history of Roumania began in 106 when Trajan conquered Dacia, a country comprising the territory now known as Roumania. At the fall of the Roman Empire in the fifth century the descendants of the Roman soldiers and the Dacian women had become a distinct nationality, speaking a slightly modified Latin which has remained the language of the Roumanian people to the present day. The established religion has remained that of the orthodox Greek Church, although Roumania

was a vassal state of Turkey for more than three hundred years. During the Russo-Turkish war Roumania regained her independence and was proclaimed a kingdom in 1881, later taking her place as a leading country among the Balkan States.

One of the most remarkable traits of the Roumanian is his love of his national music. This music is so distinct from that of all other nations that only the gypsy, who is the professional musician of the country, can render it with the mysterious quality that stirs the Roumanian soul.

Although the misfortunes of war have prostrated Roumania it is to be hoped, in the light of her past history, that she will yet emerge intact to perpetuate her Latin civilization in the midst of her alien neighbors.

Meeting of December 4, 1917

THE 517th meeting of the Society was held in the Auditorium of the U. S. National Museum on Tuesday, December 4, 1917, at 4:30 p.m. At this meeting Dr. Amandus Johnson, of the University of Pennsylvania, addressed the Society on "The Scandinavian Peoples," illustrating his address with lantern slides.

Dr. Johnson said:

The Scandinavian Peninsula has undoubtedly been inhabited by its present occupants for 10,000 years or more. When the climate of the country became tolerable, after the vast icefields receded, tribes of the Aryan race found their way into southern Sweden, and established there the original home of the Germanic peoples. About the year 3000 B.C., at the end of the stone age, considerable advancement in culture had been made, and during the bronze age the decorative instinct of the people found expression in works of art unsurpassed elsewhere in Europe at that period. Later the Hallstatt and La Tène civilizations made their influence felt and finally, about the beginning of the Christian Era, Roman culture became the predominant foreign influence. An extensive trade developed with the western world during the following centuries, and many remains of this intercourse are found in Sweden and Denmark.

The most important period historically is the so-called Viking Age, 800-1000 A.D. Wonderful progress had been made in shipping and navigation. Fleets of the Viking ships appeared on almost every shore. The bold sailors sacked cities on the Mediterranean and Black Seas, ruled Ireland for generations, and conquered parts of France, England, and Spain; they founded Russia, and settled colonies in America and numerous other places. Finally Christianity was introduced and the Scandinavians settled down to a life of peaceful toil. The mental and spiritual reaction following the Viking expeditions was intense. A prose literature grew up, especially in Iceland. This was the most remarkable in Europe at the time and was the only original prose of the Germanic race. With it was coupled a poetry no less important. This art died, however, at about the

time when distinct Scandinavian nationalities began to develop, and from the twelfth century onward we find long stretches of time nearly void of mental activity.

From this period Sweden began to lead a more separate life, but Denmark and Norway were gradually drawn closer together until the latter country nearly lost its identity. Denmark was the leading power of the north until the appearance of Gustavus Adolphus. Then Sweden acquired the supremacy. Through the supreme ability of her leaders she changed the course of European history and for more than a century played the rôle of a great power. In modern times Sweden has produced leading scientists, created a rich literature, and developed large industrial establishments.

After 1644 Denmark was weakened from time to time by the curtailment of her territory until in 1864 she was reduced to her present area. In the fields of science, letters and art, however, she can point to brilliant achievements. Norway paid the price of dependency for many generations, and not until her separation from Denmark can we speak of a worthy Norwegian literature. But in the last century the leadership of the drama belongs to her, and in many lines of achievement some of her names rank among the first.

Meeting of December 18, 1917

THE 518th meeting of the Society was held in the Lecture Hall of the Public Library, on Tuesday, December 18, 1917, at 8 p.m. On this occasion Dr. Daniel Folkmar, U. S. Tariff Commission, delivered a lecture on "Japan: People and Policies," illustrated by numerous lantern slides.

Dr. Folkmar opened his address by asking,

Who are the Japanese? Are they as closely related to the Chinese as many Americans think, or are they a very different race, as the Japanese themselves think? The whole attitude of the Japanese toward the Chinese and toward the American people seems to rest on the assumption that they are not Mongolian, strictly speaking, and that they should be treated as our equals.

The Japanese frequently compare their empire with England, the Island Empire which rules a great part of the world from its favored position in the Atlantic, a position similar to that of Japan in the Pacific Ocean. The Japanese are unquestionably a mixed race, like the English and most of the leading nations of the present day. Five distinct ethnic types are to be found among the Japanese. The most important is the Manchu-Korean type, taller than the others and seen chiefly among the upper classes. The second is the well-known Mongolian type, with a broader face. Perhaps the most important element in the present nationality is the Malay strain, whose representatives are small in

stature. The Ainu preceded both Mongolians and Malays, and it now appears that they, in turn, were preceded by a smaller race of pit-dwellers. According to Keane the Japanese bear a physical resemblance to the Mongolians, but linguistically are more closely related to the northern Asiatic Finno-Tataric stock. From this point of view the Japanese are more closely related to the Koreans than to the Chinese, since the Korean language is agglutinative and that of the Chinese is monosyllabic. Numerous authorities were cited on this and similar problems of the Japanese people. Japan received its profound philosophies from India and China. Thus the native religion of Japan is Shintoism, together with Buddhistic beliefs that came from India, and Confucianism from China.

Concerning Japanese policies Dr. Folkmar said:

There is no doubt that an exclusive policy dominated the national policies of Japan until Perry, the American, broke down the barriers. This act is now regarded by the leaders and educated classes as one of the most fortunate events in their national history.

Dr. Folkmar spoke in high encomium of the manner in which the Japanese Empire has kept its word in restricting the emigration of Japanese to the United States, and said:

There can be no doubt of the wisdom of taking the Japanese at their word in the recent convention that has been signed regarding the "open door policy."

Meeting of January 15, 1918

THE 519th meeting of the Society was held in the West Study Room of the Public Library, January 15, 1918, at 8 p.m. The program consisted of a general discussion of War Anthropology, led by Dr. Aleš Hrdlička, curator, division of physical anthropology, U. S. National Museum.

Taking as his subject "War and Race," Dr. Hrdlička first directed attention to the very general and serious apprehension that the present war may have an untoward dysgenic effect on the race, saying that there exists, even among medical men and some men of science, a fear of the effect of shattered constitutions and the lasting results of shocks, strains, exposure and wounds, together with an acquisition of new diseases. The speaker said:

These assumptions are enough to make the pessimist despair of the future of the race, but happily these assumptions are not entirely correct. . . . In the first place we have no scientific basis for the belief that any of the warlike nations of the past have actually degenerated physically as the result of wars. . . . Unquestionably there are losses from every great war, and in these I include the

debilitating effects of wounds and disease, but fortunately these appear to be only temporary.

There are wonderful laws working on living nature, including humanity. One of these is the elimination of the unfit. Another is adaptation, still another is restitution, and finally there are the laws of compensation. These laws have taken care of war-ridden mankind in the past, and as they work with undiminished vigor they can safely be expected, with such intelligent assistance as can now be given, to accomplish still more in the future.

Treating of the action of these laws Dr. Hrdlička noted that many afflictions caused by the war are curable and others are not transmitted to progeny. The most dangerous diseases of previous wars have largely been eliminated by preventive means, while science is already coping with new conditions that have arisen.

The speaker then recounted some of the compensations that will arise from the war, chief among which he placed the impetus given to the struggle against alcoholism. Important also among the compensations will be the great intellectual stimulus, the social and national regeneration, and the raising of this nation from an isolated and somewhat selfish position to that of a world power in the best sense of the term and for the good of humanity.

In the discussion which followed this communication the office of the Surgeon General U. S. A. was represented by Lieut. Sidney Morgan, Sanitary Corps, U. S. N. A., who spoke on the surprisingly large percentage of wounded men who, by expert care, are returned to their homes fitted to be useful members of society. Mr. Frank D. Tansley, ex-president of the Patria Club of New York City, stated that the ratio of casualties in the present war is about the same as that in the Civil War, from which the nation has been able to recover. Mr. E. T. Williams, of the State Department, noted that there may be a deterioration of the race in time of peace, due to industrial conditions and crowding of factories. Dr. John R. Swanton contrasted imperialistic and emulative civilizations, to the advantage of the latter; Mr. James Mooney emphasized the thought that psychology is the dominant factor in race differentiation; and Dr. Leo J. Frachtenberg spoke of predominant elements in every race. Rev. John M. Cooper mentioned an essential vitality which is the outcome of circumstance and which has been, to some extent, lacking in American youth but which may be developed by present conditions.

Meeting of January 29, 1918

THE 520th meeting of the Society was held in the West Study Room of the Public Library, January 29, 1918, at 8 p.m. At this meeting Dr.

Leo J. Frachtenberg made an address "Poland and on the Polish Question."

Meeting of February 12, 1918

THE 521st meeting of the Society was held in the West Study Room of the Public Library, February 12, 1918, at 8 p.m. Dr. Joseph Dunn, of the Catholic University of America, was the speaker of the evening and presented an interesting paper on "Scotland."

The Scotch reached Scotland from Ireland and are not the descendants of Gaelic Celts who had been pushed north by a later (British) invasion of Britain. The first authentic information on Scotland dates from the time of the Romans, 79 A.D. Roman rule in Britain came to an end in 410, and Britain then ceased to be a part of the Roman Empire. The population of Scotland is made up of Pictish, Irish, British, Saxon, Danish, and Norman elements, all of them Indo-Celtic, the three first, Celtic, the three last, Germanic peoples. The Picts contributed the bulk of the population, but were overcome by the Scotti (Irish), who had settled in Dalriada, a part of the present county of Argyll (Airl-Goidel—"Margo Scottorum"). The Scotti then became the dominant people. Brythonic Celts dwelt in Strathclyde; their chief city was Dumbarton (Dun Brettan, "Fort of the Britons"). Toward the close of the eighth century, the Danes appeared and ravaged the coast settlements and the isles. The Saxons first appeared in 428 in Britain. In the 11th century Norman refugees first crossed the border into Scotland.

The first Irish colonization in Scotland took place toward the end of the second century, but the kingdom of Dalriada was not effected until the close of the fifth. It is these Scotti who have given their name to Scotland. The relations between the two countries were very close and lasted for a thousand years, or at least up to the Reformation, and the early literature and civilization of Scotland belong to Ireland. The Scottish Gaelic reached its greatest extent in the eleventh century, when the Anglian-Celtic linguistic line ran from Tweed to Solway and to the Pentland Frith. The line has since been receding. Of the three parts into which Scotland is naturally divided, the larger part of the central and all of the northern, with the exception of the northeast part of Caithness, the Orkneys and the Shetlands, is Gaelic-speaking. The 1911 census showed 202,398 Gaelic speakers in Scotland, of whom 18,400 were monoglots.

According to legend, the name Scotch is derived from *Scota*, a daughter of one of the Pharaohs. The word is probably related etymologically to the German *Schatz*, and means "masters, owners." Originally, and therefore in all medieval Latin texts down to the end of the eleventh century, it meant only Ireland. Since that date it means specifically Scotland. The Scotch Gael never calls himself Scotch, but Gael, or, to indicate his country, Albanach. English-speaking Highlanders, even though Scotchmen, are Saxons in the mind of a Gael. In the fifteenth century, when English became the predominant speech in the Lowlands, the English and non-Celtic Scotch called Gaelic "*Erse*." Since the sixteenth

century the name Scotch has been applied to the English spoken in the Lowlands. So, by a strange freak of fortune, Scotch, originally applied to a variety of Celtic, has come to mean Broad Scotch or Quaint English, a language of Germanic origin.

The distinction made between the Highlands and Lowlands of Scotland is correct merely so far as the physical configuration of the country is concerned, but incorrect if a racial significance is read into it. There is a mistaken notion that Scotland is a country of two races, Celtic in the north and Teutonic in the south, and that the latter element has displaced the former. No doubt the Lowland Scotchman is a person of very composite blood, but he is above all a Celt.

When Scotland was in possession of complete autonomy she enjoyed unrivaled prosperity. She was spoken of on the Continent as "a nation of heroes," and the French proverb "*Fier comme un ecossais*" is still current. Many treaties of alliance were made with France, and Scottish merchants, traders, and scholars were known all over Europe. The disaster at Culloden (1746) would appear to have crushed Scottish nationality out of existence. The incorporating Union of 1707, "which was carried by force and fraud" (Professor William Smith), reduced Scotland to the humiliating level of an appendage of England. Lord Roseberry called Scotland "the milch cow of the Empire," and the Marquis of Bute and others have estimated that the dead loss to the country as a result of the Union is from twelve to thirteen million pounds per annum. As a result of the "clearances," the crofters and cotters have had to move to the towns and their places have been taken by rich men who have turned the country into "sanctuaries" for deer and grouse. The present-day Scotch republicans, who represent a party which came into existence at the time of the French Revolution, are now taking steps to see to it that the principle of "self-determination" is applied to Scotland.

Meeting of February 26, 1918

THE 522d meeting of the Society was held in the West Study Room of the Public Library, February 26, 1918, at 8 p.m. On this occasion Dr. Peter Alexander Speek of the Library of Congress addressed the Society on "The Problem of Race and Nationality in Russia."

Pointing out the difficulties of a definition of the term "nationality," the lecturer stated that race is a perpendicular division of mankind, a group of people separated according to ethnological and anthropological differences which have resulted mainly from the natural surroundings in prehistoric times, and that nationality is a perpendicular subdivision of a race or races, a group of people with common ways and forms of life, but different from other groups because of historical development under the influence of the different geographical conditions and social forces. Thus nationality may be expressed more or less in everything which is native to a human being and characteristic of his existence—in physical form, in mental and spiritual development, in economics, politics, science, arts, moral principles, customs, and habits.

The speaker described Russia as a conglomerate of a large number of highly varied countries, races and nationalities united by conquests into one body politic, ruled up to the time of the revolution by the same monarch and the same laws and institutions.

In 1914 the population of Russia was nearly 180 millions, the race composition of which was as follows: Indo-European, about 80 per cent.; Ural-Altaic, 14 per cent.; Semitic, 4 per cent.; indefinite, about 2 per cent. The statistics of nationality were as follows: Indo-European race: Great Russian, about 44 per cent.; Little Russian, 18 per cent.; Polish, 6 per cent.; White Russian, 5 per cent.; German, about 2 per cent.; Lithuanian, 1 per cent.; Lettonian, 1 per cent.; Armenian, 1 per cent. Ural-Altaic race: Turkish-Tartar, 11 per cent.; Finnish, 2 per cent.; Esthonian, 1 per cent. Semitic race: Jews, 4 per cent.; other minor nationalities of the above races, 2 per cent. of the whole population. The last Russian census shows that there were 123 different and distinct nationalities living in Russia. The Great Russians, about 44 per cent. of the population, ruled all the other subjugated nationalities, *i. e.*, 56 per cent. of the whole population.

The policy of the Russian monarchy was to Russianize the non-Great Russian nationalities by violence. This policy is to be explained, in part, by the teachings of Pan-Slavism. Pan-Germanism and Pan-Slavism sprang from the teachings of the German historians and politicians, who emphasized the fact of the absorption of Slavs by Teutons in northern Prussia and of Finns by Slavs in the northern part of European Russia centuries ago. Overlooking the fact that this absorption resulted from peaceful intercourse and unconscious assimilation, these German writers began to agitate in favor of Germanizing non-German nationalities by violence. Under the influence of this propaganda appeared Pan-Slavism.

It is believed that the desire to denationalize other nationalities rises from the economic interests of the ruling nationality, or rather of its ruling classes, for the differences in nationality handicap the expansion of trade and business. The results of the efforts to crush weaker nationalities have been negative, as bitterness, hostility and opposing force have been created. The problem of nationality can not be solved by violence.

There are three philosophical doctrines dealing with the problem: cosmopolitanism, emphasizing the unity of mankind and ignoring nationality, or opposing it; nationalism, ignoring the unity of mankind, believing in the separation of one nationality from another and holding

one's own nationality to be the highest, with a special mission in history (Messiahs, Kultur, etc.); and internationalism, holding that all nationalities have equal rights for existence. Self-determination of nationalities is a principle of internationalism. When this principle is realized, the growth of peaceful intercourse and voluntary assimilation of nationalities will be secure—a step forward in the progress of mankind.

FRANCES DENSMORE, *Secretary*